

Genesis 14:5

In the fourteenth year Chedorlaomer and the kings who were with him came and defeated the Rephaim at Ashteroth-karnaim, the Zuzim at Ham, the Emim at Shaveh-kiriathaim.

Rashi on Deuteronomy 2:11

THEY [ALSO] ARE ACCOUNTED REPHAIM, [AS THE ANAKIM] — As Rephaim are those Emim accounted, even as the Anakim — who are also termed Rephaim because the hands of everyone who beheld them became weak (רפה).

So called because the dread (אימה) of them lay upon the people. — So, too, (v. 12) the Horim dwelt formerly in Seir and I gave them over unto the children of Esau. (Genesis Rabbah 26:7).

Rashi on Deuteronomy 2:20

IT (AMMON) ALSO WAS ACCOUNTED A LAND OF REPHAIM. — It also is accounted a land of Rephaim because the Rephaim formerly dwelt in it, but yet it is not that land which I gave to Abraham.

Ramban on Deuteronomy 2:20

Rephaim since they were part of them, and they were *as the Anakim*, and therefore they [the Moabites] *called them 'Emim'* [because their “dread,” like that of the *Anakim* (giants) lay upon the people]. This is the correct interpretation.

Thus the land of Rephaim was very large, and from it, Moab and Ammon took their lands. The balance remained for the Rephaim themselves, for Og, who dwelled in Ashtaroah, was of them, as is stated, *and they smote the Rephaim in Ashteroth-karnaim*. And in the Book of Joshua it is written, *and cut down a space for thyself there in the land of the Perizzites and of the Rephaim*. Therefore, Scripture says of the border of Moab and Ammon that it is “accounted to the Rephaim,” [still calling them “Rephaim,” the name by which they were originally known]. The Moabites and the Ammonites were the ones that changed [the name of the Rephaim] to other names: [the Moabites calling them] Emim and [the Ammonites calling them] Zamzummim.

Ramban on Deuteronomy 3:11

FOR ONLY OG KING OF BASHAN REMAINED OF THE REMNANT OF THE REPHAIM; BEHOLD, HIS BEDSTEAD WAS A BEDSTEAD OF IRON etc. The purport of the verse is to tell that this Og was called the king of the Amorites because he ruled over them, but he himself was of the Rephaim. And in order to tell of his height and strength, since the Rephaim were *a people great, and many, and tall as the Anakim*, it states that *his bedstead was a bedstead of iron*, no

bedstead of wood being able to support him as it does other people. It is in the city of Rabbah which was his dwelling place, and when the children of Ammon destroyed the Rephaim as is mentioned above, and his city [Og's capital, Ashtaroath] was captured, he alone was saved from the hands of the Ammonites. It is this which is stated, *For only Og king of Bashan remained of the remnant of the Rephaim*. His bed was left there in Rabbah which now belongs to the children of Ammon, and the Ammonites preserved it as testimony that they destroyed a great and tall people.

Joshua 15:8

Then the boundary ascended into the Valley of Ben-hinnom, along the southern flank of the Jebusites—that is, Jerusalem. The boundary then ran up to the top of the hill that flanks the Valley of Hinnom on the west, at the northern end of the Valley of Rephaim.

II Samuel 5:22

The valley of Rephaim. It is next to Yerusholoyim [as can be seen] in the book of Yehoshua (15, 8).

II Samuel 21: 15-16; 19-22

15) Again war broke out between the Philistines and Israel, and David and the men with him went down and fought the Philistines; David grew weary,

16) and Ishbi-benob tried to kill David.—He was a descendant of the Raphah; his bronze spear weighed three hundred shekels and he wore new armor.

19) Again there was fighting with the Philistines at Gob; and Elhanan son of Jaare-oregim the Bethlehemite killed Goliath the Gittite, whose spear had a shaft like a weaver's bar.

20) Once again there was fighting, at Gath. There was a giant of a man who had six fingers on each hand and six toes on each foot, twenty-four in all; he too was descended from the Raphah.

21) When he taunted Israel, Jonathan, the son of David's brother Shimei, killed him.

22) Those four were descended from the Raphah in Gath, and they fell by the hands of David and his men.

Rashi on II Samuel 21:19

Elchonon. Dovid.

Isaiah 14:9

שְׂאוֹל מִתַּחַת רִגְזָה לָהּ לִקְרֹאת בּוֹאֵךְ עוֹרֵר לָהּ רָפָאִים כָּל־עֲתִידֵי אֶרֶץ הַקִּיִּם מִכִּסְאוֹתָם כָּל מַלְכֵי גוֹיִם:

Sheol below was astir. To greet your coming—Rousing for you the shades. Of all earth's chieftains, Raising from their thrones All the kings of nations.

Isaiah 26:14

מֵתִים בְּלִיַּחַיּוֹ רָפְאִים בְּלִי־קִמּוֹ לֵכֵן פָּקַדְתָּ וַתִּשְׁמִי־ם וַתִּאֲבֹד כָּל־זֵכֶר לָמוֹ:

They are dead, they can never live;
Shades, they can never rise;
Of a truth, You have dealt with them and wiped them out,
Have put an end to all mention of them.

Onkelos on Deuteronomy 2:23

And the Avim who had been living in Chatzeirim [**Defiach**] till Azah—Caftorim [**Kaputka'ites**] who had left Caftor [**Kaputkayah**] destroyed them and settled in their stead [**place**].

Rashi on Deuteronomy 2:23

וְגו' BUT THE AVIM WHO DWELL IN HAZERIM etc. —The Avim are part of the Philistine people, for they are enumerated together with them in the Book of Joshua (Joshua 13:3), as it is said, “The five lords of the Philistines, the Gazathites, and the Ashdothites, and the Eshkalonites, the Gittites, and the Ekronites; also the Avim”. But because of the oath which Abraham had sworn to Abimelech, king of the Philistines (Genesis 21:24), Israel would have been unable to take their land out of their possession; but, says God, I brought the Caphtorites against them and they destroyed them and dwelt in their stead, and now you are permitted to take it (that land) from their (the Caphtorites) possession (Chullin 60b).